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I.—A SEMANTIC STUDY OF THE INDO-IRANIAN NASAL VERBS.

PART III.

T. Miscellaneous.¹

T. a. To hurl, shake, quake.

53) *drūṇāti* 'hurls': no *n*-forms and no cognates of obviously related meaning.

I would define *drūṇāti* by some word like 'iaculatur', e. g. σκήπτει (1) 'stakes, props'; (2) 'throws a stake', cf. Eng. *brandishes* 'shakes a brand', and βάλλει 'strikes, hurls (at)' (see P.). Even more precise is Eng. *throws*: Gr. *τείρει* 'pierces', Lat. *terit*. A base *DHĒ(w)*- 'caedere' (cf. *DER-* in no. 1) would be warranted by Skr. *dráviṇam* 'property' (see P.), by *dravyam* 'ξύλον, scheid'; and by *drávati* 'runs' (see R.).

54) *dhūṇāti/dhunóti* 'shakes': *n*-flexion in *θύνει*, *θυνεῖ* 'darts, dashes' (see R.).

Base *DHĒ(y)-(?)*, *DHŌ(w)-/DHĒ(w)*:

	Skr. <i>dhūṇāti</i> 'kindles'	<i>fāmus</i> 'smoke'
<i>fōmes</i> 'kindling'	<i>favilla</i> 'cinders'	<i>fovet</i> 'warms' (but see no. 117) ²
<i>θυεία</i> 'mortar'	<i>θύεστος</i> 'pestle'	<i>θυῖ</i> 'subat' ³

¹ These verbs are not classified with vigorous exclusion. Thus nos. 53, 54, 55, might well be put under K.

² Cf. the gloss *fomito* 'πελεκῶ'.

³ Primary meaning in this group is 'caedere'. With this sex-verb cf. Lat. *futuit*, with *f-* from *dh-* (but see 41 fn.). The sexual use of the terms 'mortar' and 'pestle' is commented on for Italian by Boccaccio, Decam., Conclusionē, and is found in the stories at 7. 2; see *permolere* in Hor. S. 1. 2. 35. Does *fustis* (from *DHŪ-s-tis*?) 'club' belong here or to 41 fn.?

Skr. *dhāvati* 'washes' (see M.)*favissae* 'pits'¹*dhārā* 'schneide'*fovea* 'pit'Skr. *dhārā* 'stream'*dhārakū* 'vulva' (no. 51)

Forms from DHĒ(Y)- are rare but

θίς (stem θί-ν-)

Skr. *dha-nū-s*Lat. *fi-ni-s* 'sandy shore, litus, boundary' (see no. 2)

may belong here (cf. Skr. *velā* 'finis, rivus, litus' in no. 36); DHĒ(Y)- appears in an extended form in no. 11, fn.

55) *kṣubhnāti* / *kṣubhnōti* 'quakes, trembles': no *n*-forms.

The primitive sense is more nearly approached by O. B. *skubā* 'vello', O. E. *scufan* 'schieben, stossen'. The meaning 'quakes' is but an intransitive to 'shakes' (no. 53), and both meanings are combined in Lat. *vibrat*, a denominative to a stem attested by Skr. *vādhar* 'weapon', with the vocalism of *vidhyati* 'pierces' (see no. 36).

T. β. (= G.). To nod, sink, bend.

We saw in G. above that Eng. 'nods' derives from 'shakes, beats, pushes'. Prellwitz (s. v. κλάδος 'twig') writes a base KELO-/KLĀ- which he defines by 'schlagen, brechen, biegen', and s. v. κλώθω, a base KALA-/KLŌ- 'biegen, flechten'. Uhlenbeck, s. v. *rugnās*, writes two bases LEUG-, the one meaning 'biegen', the other 'brechen', but he suggests their ultimate identity. In the technical language of the game of cricket 'to break' is 'to curve' a ball. A 'broken' landscape is one "marked by elevations and depressions", cf. *κεκλασμένος* 'deflected'. So *πλάγιος* 'bent, sloping' belongs with Lat. *plāga* 'blow' (cf. *ἀπὸ τομος* 'abrupt, steep'), and it would seem that Lat. *flectit* 'bends, twists' belongs with *θλάει* ('zer)stösst, verwundet' supposing it to have been assimilated in flexion to *plectit* 'plaits, twists', (cf. *plectitur* 'is beaten', whose derivation from *πληκτης* 'schläger' seems most improbable, even though *πληκτρον* 'quill, pick', a technical word, was brought over in Latin as *plēctrum*). In view of *φλάει* 'θλάει', *flectit* may be more specifically connected with *flocus*² 'lock of wool, κορυά', *φάλκς* 'curved beam, δόρυ', *φολκός* 'bow-legged', (cf. *τόξον* 'bow', cognate with Skr. *tákṣati* 'cuts, hews', no. 85), *falc-s* 'secula'.

¹ But see Studies, p. 191.

² Cf. *flōces* 'faex vini' (Caecilius, ap. Non. 114, 15), with a primitive sense, I take it, of 'broken up, carries' (no. 7).

In English, *bends* is a specialized sense of *binds*, O. E. *bendan* meaning specifically 'to string a bow, bind a string to it'; and, if Skr. *bandhurás* 'inclined, bent, sloping' be correctly written with *b-* and not *v-* (the latter in the smaller Petersburg lexicon), this specialization may have been proethnic.

Other ways in which the notion of 'bending, leaning, sloping' may have originated are not lacking. In English, 'sloping' and 'slanting' have both developed, it would seem, from the notion 'slippery'; 'tapering' from the shape of a wax candle or of its flame; and *dips* 'slopes' goes back to the notion of 'deep', whose primitive sense would seem to have been 'fossa' (see Uhlenbeck, got. Woert. s. v. *diups*). The English verb *tilts* 'slopes' derives from a noun *tilt* 'zelt'. In Latin *fastigatus* 'roof-shaped' was generalized to 'sloping', and so was *turbinatus* 'top-shaped'.

56) *grñāti* 'slopes': *n*-flexion in κλίνει and *in-clinat*.

Base *KLā(V)*-, 'to strike', cognate with the base *s)KEL*- 'caedere' of no. 11: cf. κλάει 'breaks'. I am not averse to supposing denominative origin, from a base *KLāv*- 'tilt' found in κλίσιον 'shed', κλίυς 'clīvus', κλισία 'hut'. The notion of 'sloping' would have been suggested by the tent ever so early¹. The phrase 'zelt schlagen' (cf. no. 14 fn.) is also of semantic interest in this connection. Noting the development of the sense 'hides, covers' in nos. 18, 19, we can unite κατὰ 'hut' with κλίσιον, writing a base *KLā(V)*-, cognate with the base *KEl*- found in Skr. *ṣaraṇām* 'hut', *ṣārma* 'roof' (cf. Eng. 'hut': *hides*, see Skeat, s. vv.).

57) *hrñāti* 'bends': no *n*-flexion and not enough cognates to throw clear light on the original meaning.

T. γ. To grow old, be born.

We commonly express the effect of age in terms of the verb 'to break' and 'to bend': old age is 'frail' (: *fragilis*) and 'bent'. Man cometh up as a flower (cf. *putrás* 'scion' in no. 41), and is cut down. He fades like a flower.

58) *jināti* 'ages': *n*-form in O. E. *cwinan* 'schwinden'. Lat. *viescit* 'withers' is also compared. If we might define *jināti* by 'breaks' (intrans.) it will be a special sense of no. 9; cf. Lat. *marcet* 'droops, languishes' (no. 5).

¹ Written previous to the appearance of Meringer l. c. p. 120 "**k̂li* 'lehnen' ... von einem speziellen 'lehnen', vom zusammenlehnen von stangen, um ein zelt zu bauen".

59) Av. *zānaite* 'γίγονται'.

Only in Avestan does the root *ĜEN-* exhibit *n*-flexion. This may be a mere innovation, modelled on forms of the homophonous root *ĜEN-* 'to learn', or a survival from the proethnic period. The root *ĜEN* 'gets (= begets), is born' was doubtless of early establishment in the proethnic period, too early to allow of any certain inductions as to its original meaning. When we separate from it the stem *G^w(E)NĀ* 'woman' we blink, in my opinion, rather than solve a difficulty. Uhlenbeck (ai. Woert. s. v. *jānati*) proposes to unite the two roots *ĜEN-*, deriving from a primitive meaning "vermögen, im stande sein." This vague definition is far from satisfying. I too would unite these roots¹ (see no. 63) but with a sexual meaning, noting the "euphemistic" sexual use of *γινώσκω* and Lat. *nosco*. In view of the common occurrence of the reduced grade *-ĜN-*, it is always possible that this root started as *GHEN-* or *G^wHEN-* (cf. *G^w(E)NĀ* 'woman'), identical with *G^wHEN-* 'caedit, molat' [cf. *μυλή-φατος* 'mill-ground', and note the sexual use of *caedit*, (per-)molit]. Great morphological difficulties are presented by Av. *zānāite* and Skr. *jāyate* 'γίγνεται', and I am disposed to set up a base *Ĝ(H)Ē(Y)-N-* 'caedere', cf. O. E. *cīnan* 'to burst, bud', *cīnu* 'riss'; *cīð*, O. H. G. *-kidi* 'schössling, spross'. This brings us to a development of meaning already discussed above (no. 41). If in *ĜE-N-* *n* is a 'determinative', the root *GHE-D-* (Skeat s. v. *get* writes *G^wHED*) 'gets' may also belong with *GĤĒ(Y)-*, the sense being explained as in P. above. Then Eng. *gets* 'gignit, procreat' is an ultimate cognate of *gignit*.

T. δ. To stick, tarry.

60) Av. *miθnāiti* 'weilt, tarries'. This Avestan form has developed from the bases discussed in nos. 12, 30, 46. For the meaning cf. Goth. *beidan* (no. 14), and Germ. *bleibt* (no. 166).

T. ε. (= E). To sing.

The development of the notion 'to sing',—to make a noise— from words meaning 'to strike' may be seen in locutions like *κόπτεσθαι—τύπτεσθαι τίνα* 'plangere aliquem', *plaudere* 'to clap, cheer'; 'to strike' means 'to give forth sounds', and *schlagen* is defined by 'to sing, warble'; Italian *stampita* was a song accompanying the "patting" that marked time for the dancers,

¹ Cf. Eng. *kin* 'genus, cognati': *kith* 'cognoti', but = kindred, like Homeric *γνωτοί τε γυνωταί τε* 'brothers and sisters'.

but has come to mean 'song' in general (cf. Zambaldi, *Vocabolario Etymologico*, 1027 E, and Körting, l. c., 7744). The base s)NŌ(w)- /(?) s)NĒ(y)- has the sense of 'sing', developed on the same lines, perhaps (see E above).

61) *grṇāti* 'sings': no *n*-forms.

In the absence of other *n*-forms, it is not clear but *grṇāti* 'sings' has been modelled in its flexion on the homophonous *grṇāti* 'swallows' (see no. 43), though the two roots (GĀR- and G^WER-) may both be translated (nearly) in terms of 'schlagen', (1) es schlagen die vögel (2) der fresser schlägt sich den leib voll. But neither of these roots makes strongly the impression of belonging to the technical roots, but rather of being onomatopoetic, whether by direct or by symbolic¹ imitation.

T. ζ. To think, to learn.

Verbs of mental perception are easily derived from verbs meaning 'to split, pierce', as our association groups for the words 'penetration, insight, perspicacity' clearly attest. The perception may be even physical, i. e. sight. A curious illustration is afforded by our word *keen*, which now means 'sharp, cutting' but, so far as its history is recorded, this is a throwback from the sense 'knowing'. Luther used *bescheidenheit* as a translation of γνῶσις, and *scheiden* (: *scindit*) means 'to distinguish', cf. *cernit*: *kṛṇāti* (no. 11), *scit* 'knows': O. Ir. *scian* 'knife' (Wharton, *Etyma Latina*); νόος 'mind', νοεῖ 'perceives', Goth. *snūtrs* 'wise' (see B. γ.) belong to sNŌ(w)- 'to cut'. 'Thoughts' and 'notions', as well as emotions strike us (see S). Further verbs that admit of this explanation of their meaning are *sentit* 'perceives': *sentis* 'thorn', σκέπτεται 'peers, searches, examines': σκέπαρνον 'axe'; *re-perio* 'I find out, learn': πείρει 'pierces'. Here, perhaps, *μανθάνει* meets its explanation, if it started with the sense 'to search for, grope for, seek to learn' (cf. no. 30, and Ital. *frucare*, Fr. *fouiller* in no. 51); and so, perhaps, *πυνθάνεται* = 'seeks to learn by inquiry, pries into',² unless 'to wake up', as in Skr. *bódhati*, was the primary sense. The root WEID- 'to see, learn' is explicable on this line. Sk. *véda* 'οἶδα' has beside it *vindāti* 'finds', whose etymological meaning is

¹A vocal gesture for the throat would certainly employ a guttural: the throat being named for the gutturals, the nose from the nasals, the teeth from the dentals, not conversely.

²In English, 'to pry', a popular perversion of 'to prise', clearly attests the notion of 'finding' out by 'splitting' into.

'trifft, antrifft' (see P. above), though Uhlenbeck defines WEID- by 'sehen', cf. 1) *vindu-* 'kennend, vertraut mit', 2) *vindu* 'findend, gewinnend'. I would derive *vind-* from *vidh-* 'to pierce, cut, separate', most clearly attested for the protoethnic period by *vidhú-s* 'solus' (no. 15), Lat. *viduus*, Lith. *vidùs* 'medius, interior', O. Ir. *fid* 'δóρυ, δρῦς',¹ Eng. *wood*.²

62) Av. *mānāiti* 'thinks': *n*-form in O. B. *mī-nē-ti* 'put are', no. 25.

The base was *ME(Y)-*, discussed in no. 12. With different determinatives, *meditatur*, *μηδεται* 'plans, contrives', *mētītūr* 'measures, plans.' The base *ME-N-* was specially isolated and allocated to the meaning 'to think.'

63) *jānāti* 'knows': *n*-flexion in Lith. *žinó-ti* (?), Goth. *kunnan*.

As to the form, I explain *jānāti* as for *ĜE(Y)-NĒ(Y)-TI*, 1st pers. *ĜE(Y)-NŌ(W)-MI*; the form *GI-NŌ(W)-MI* may be inferred from Lith. 1st. plur. *žino-me*, though *ĜN-NŌ-* is also possible. That in *jānā*, Lith. *žino-* the syllables *nā* and *no* correspond to *νω* in *γι-γ-ν-ώ-σ-κω* seems to me highly probable.

As to the meaning, a base *Ĝ(H)E(Y)-* 'caedere' was found in no. 59. This definition is further supported by the cognates of Lat. *hi-scit* 'cracks, splits, gapes' and, with "determinative" or suffixal *n*, by Skr. *há-nu-s* 'jaw' and its kin; cf. particularly *γένυς* 'blade of an axe, jaw', to which Eng. *knife* is ultimately related. The jaw with the teeth was the first cutting instrument, and Samson made use of the jawbone of an ass for bloody slaughter. A further extension of *Ĝ(H)E(Y)-* 'caedere' is found in *ĜE-BH-* and, with "infix" nasal, *ĜE-MBH-*; see the cognates cited by Uhlenbeck s. v. *jāmbhate* 'bites' and by Prellwitz, s. v. *γόμφος* 'tooth, peg'. This group especially connotes opening the mouth to eat (see Q.). See further on *ĜHE(Y)-* no. 107.

T. η. To buy (cf. no. 12).

64) *krināti* 'buys': *n*-flexion in O. Russ. *krinuti* 'emere', O. Ir. *crenim* 'emo'.

Base *K^wRE(Y)-*: this base, barring the difference in gutturals, may be an extension of *S)KER-* in no. 11, with meaning developed as in Eng. *swaps* (no. 12). Even the shift between *k* and *K^w* may be found in the case of *SKER-* (see no. 11, p. 174,

¹ The special form *vyadh-* of the Skr. root *vidh-* is a compromise form, made up of the roots *vadh* and *vidh*, see no. 36.

² Note the semantic equation *wide*: *wood* = *broad*: *board* (see 26 fn.).

fn.). There is no phonetic inconsistency in supposing SKER- to have mutated with K^wOR-. There are too many ways of arriving at the notion of 'buying' to insist, however, on this one way; thus 'purchasing' is 'pursuing' (= 'acquiring, getting' —in short, 'seizing', see P.); or it is 'taking' (cf. Lat. *emit* 'takes, buys', or it is 'securing' (cf. Lat. *destinat*); or it may be like Germ. *kaufen* (denom. to Lat. *caupo* 'huckster'), or have developed like Fr. *acheter* (from Lat. *acceptare*). A base K^wRĒ(Y)- 'caedere' might be abstracted from πρῖ-*vos* 'oak', *quer-cus*¹ (fr. **qwrī-cos*), if it is right to derive δρῦς from DER- 'to split'.

Returning to the base K^wOR-, alternating with SKER-, the words πόρνη and *scortum*, both = 'meretrix', invite identification.² Prellwitz, to be sure, derives πόρνη from πέρνημι (cf. no. 100) 'vendo', and the notion of traffic, of sale or purchase, inheres in the modern conception of the 'meretrix', as it probably does in the meaning of the word "meretrix". With SKĀR- as a base we can unite Goth. *hōr-s* with this group (cf. Eng. *w* > *hore*, with inorganic *w*). With *hors*, Lat. *cārus* 'beloved' is connected, with *ā* from *ǎ*, I take it, cf. Skr. *cārus* (from KĒRUS). It may well be that the primitive sense of *cārus* was 'magni pretii', and if so the bases s)KER-/K^wOR-/K^wRĒ(Y)- are to be brought under a single rubric, cf. WEL-/WLĒ(Y)- in no. 6.

Here an explanation of the English verb *hires* offers itself. Skeat writes a primitive Teutonic base *hūr-*, which would derive from KŌ(W)-R-, a form possibly mutating with the base SKER- (see no. 11, p. 174, fn.).

v. (cf. also j., w., and nos. 52, 140, fn.).

I permit myself here a brief excursus on the guttural question. If we admit the entire validity claimed for the etymologies generally adduced to establish proethnic *ṛ* *q* *q^w*, not a few cases remain where words of close synonymity show bases identical save in the nature of their gutturals. Here an adjustment becomes necessary; we may either lay most weight on the semantic correlation and admit a proethnic shifting in the gutturals, whether of an occasional and sporadic nature, or a general and regular interchange of the gutturals conditioned on definite phonetic environments, e. g., (1) KA, (2) K^yE-, (3) K^wO- with final adjustments whereby, after allocation to definite shades of meaning, *k*, *k^y* or *k^w* prevailed; or we may lay most weight on

¹ Lat. *scri-nium* 'chest' = 'made of wood' (no. 61)?

² Note that *-νη* and *-tum* are both participial suffixes.

the phonetic correlations and refuse to unite under the same rubric $K^{\vee}ER-$ (= $\tilde{K}ER-$, no. 7), $KER-$ (= $QER-$, no. 11) and K^wER- (= Q^wER- , no. 64), basing such refusal on the existence of bases like $S)KER-$ (no. 11), $S)TER-$ (no. 26) and $S)PER-$ (no. 35), all of which mean 'caedere, pungere'.

II. The *nu-* class verbs.

A large proportion of these verbs have been already discussed, without regarding the relative chronology of the *nā-* and *no-* suffixes, in the previous chapter, viz.:

65) <i>açnóti</i> (no. 34)	75) <i>lunóti</i> (no. 2)
66) <i>inóti</i> (" 44)	76) <i>vrñóti</i> (" 51)
67) <i>kṛñóti</i> (" 11)	77) $\left. \begin{array}{l} urñutē \\ vrñóti \end{array} \right\}$ (no. 18)
68) <i>kṣinóti</i> (" 10)	
69) <i>kṣubhnóti</i> (no. 55)	78) <i>sinóti</i> (no. 15)
70) <i>dhūnóti</i> (" 53)	79) <i>skabhnóti</i> (no. 21)
71) <i>prñóti</i> (no. 27)	80) <i>skunóti</i> (no. 19)
72) <i>pruṣñóti</i> (no. 24)	81) <i>stabhnóti</i> (no. 20)
73) <i>minóti</i> (no. 12)	82) <i>strñóti</i> (no. 26)
74) <i>riñóti</i> (" 48)	83) <i>sprñóti</i> (" 35)

The remaining stems in *-no-* follow, repeating in their arrangement the classification of the previous chapter; the letters K' , L' , etc. constitute, without more ado, a reference to K , L , etc.

K' .

84) *akṣñóti* 'mutilates': no *n*-forms.

On the basis of *nir-akṣñóti* (A. V.) 'zermalmt, jagt aus einander' Uhlenbeck derives *akṣ-* from *aj-* in *ájati* 'drives'. I divide *ak-ṣñóti* (cf. no. 2), and connect with *açánis* 'acies', cf. *áksus* 'stake', *akṣnayā* 'obliquely' (= 'stake-shaped', see T. β and no. 56).

85) *takṣñóti* 'hews, fashions': no *n*-forms, but cf. τέχνη 'art, skill'.

Base *takṣ-* cognate with *takti* 'hastens' (see R.), *stakati* (Dhātupāṭha) 'strikes against, thrusts back'; also with *ták-man-* 'τέκνον' (cf. no. 41).

86) *ā-tinóti* 'crushes' (?).—Probably a false reading, but capable of explanation from *tāyús/stenás* 'robber', *stāyāti* 'is stolen'; sense as in no 38.

87) *dabhnóti* 'harms': no *n*-forms.

Base DEBH :

δέφει, δέψει Lat. *depsit* 'kneads, tans, beats'
dabhrás 'small', cf. *ḡuadrás* (no. 12, fn. 2)¹

88) Av. *vīnaoiti* 'schlachtet'. See no. 36.

89) Av. *stərənaoiti* 'peccat'. See the base STER- in no. 26; for the meaning note *πταίει* 'anstösst, peccat' (: *πίσσει* 'zer-malmt', see no. 123).

90) *sunóti* 'premit': no *n*-forms.

Base *sō(w)*-. Generally cognate is the group in no. 15. The notion of 'pressing' came from 'beating', cf. also *sūtás* 'driver', *suwdti* 'drives' (see R. and no. 48); with *sómas* 'vinum' cf. *mustus* 'gepresstes' (no. 38). Here *sau-cius* 'wounded' (*sōw-κ/sē(y)-κ-*), *sū-rus* 'stake, branch', Skr. *sómas* 'moon' (if = 'sickle'); *sūnús* 'son' = ausgepresstes, ausgeschnittenenes, or = scion (cf. *sūrus* 'branch' and see no. 41).

L'. To splice, bind, fasten.

No examples.

M'. To strike, beat, wash (by beating).

No examples.

N'.

91) *minóti* 'walls, builds'. See no. 12. Classified here, like Lat. *struit* (no. 26).

92) Av. *gūnaoiti* 'verschafft (Keller), schenkt' (Bartholomae Hdbch.).

Cognate Avestan words: *gaona*- 'abundance, plenty', *xratu-gūt* 'thought-abounding', but not *gaona*- 'kind, color': Skr. *guṇá-s* 'thread, string, kind'. As to *gūnaoiti*, one may wonder if Bartholomae's rendering by 'schenkt' had etymological purport. The context is as follows:

yō vīspāhu karšvōhu mainyavō yazatō vazaitē xʷarənō-dā;
 y. v. k. m. y. v. xšaθrō-dā:

aēšām gūnaoiti vərəθraγnəm | yōi dim dahma vīduš-aša
 zaōθrābyō frāyazənte.

¹ *ἀ-τέμβει* 'harms' is not a cognate, but belongs rather with *στέμβει* 'shakes, harms', to which Lat. *temnit* might belong—(?) from **tem-b-nit*, though the *p* in *contempsi*, *contemptus* is no proof—and Eng. *stamps*, base s)TEM-B-, extended from s)TEM- in *στόμα* 'point, edge, mouth' (?=slit), *στόμιξ* 'δόρυ', *tōmentum* ('shreds), stuffing', *τέμνει* 'cuts'.

"Mithra the heavenly divinity comes to all regions giving glory, . . . giving power:

Of those he spreads-abroad the victory | Who, pious and knowing right

With oblations worship him".

The rendering 'spreads-abroad', like 'schenkt', conveys my sense of the etymology, viz., *gūnaoiti* = 'fundit'. For Latin *fundit* (as for Greek *χέει*) the connotation of 'heap, abundance, quantity' is clear. Note in general Lewis and Short's definitions: B. a., 'to pour forth in abundance'; B. b., 'to bring forth, bear or produce in abundance'; also note especial examples like Gallorum fusa ('large, well-grown') et candida corpora (Liv. 38, 21, 9), ne (vitis) in omnes partes nimia fundatur ('spread, grow, increase'), with which we may compare in Greek *χυτόν ἔρνος* 'a luxuriant vine'. Further Greek examples: *χύσις* 'quantity, abundance' (Anthol. Pal.); *χύδην* 'in floods, heaps'; Aristotle's *χυροὶ ἰχθύες* 'shoals of fishes', echoing *ἰχθύες* . . . *κέχυνται* 'the fish are heaped up' (Odyssey). But if the meaning 'abundance' is clear, it yet remains to reconcile phonetically *gūnaoiti* 'schenkt' with *zaoθrā* 'χοή, libatio'. This is the problem of guttural variation ($G^WH / \bar{G}H$) frequently mentioned above, and the solution lies in establishing a base $\bar{G}H\tilde{E}(Y)$ - alternating with $G^{(W)}H\bar{O}(W)$ -. The *f*- of *fundit* attests, I take it, G^WH -, for the current explanation of *fu*- from *χu*- is mere special pleading. Generally speaking *χ* might, to be sure, have been rounded before *u* to *f*-, but was it? In Greek precisely the contrary happened, the group G^WHU - yielded 'unrounded' *χv*-, and not *φv*-, e. g., in *ἐλαχύς*: *ἐλαφρός*. There is no real support for the contention that *fu*- in *fundit* is the product of Italic *χu*-, the further examples adduced by Brugmann (Gr. I² § 605, 3) being far from cogent.¹

¹ These examples are: (1) *fulvos*, doublet of *helvos*, but the variation G^WH -/ $\bar{G}H$ - in this group is attested in Slavic and Indo-Iranian languages (see 52, fn. 2); (2) *furca* 'fork': *χάραξ* 'paling'. But why *furca*: *χάραξ* to the exclusion of *furca*: *φράσσει* 'stakes, hedges in'? Who shall say that 'stake' is the prior meaning of *furca* rather than 'fork'? That it was not the V outline that constituted the "furcitas" of the *furca*, rather than the tail of a Y outline? Starting with the V outline, *φάραγξ* 'cleft, chasm' is the true etymon for *furca*; cf. the alternative geographical names *Furculae* Caudinae and Caudinae *fauces*, and if *fauces* be correctly rendered in point of metaphor by *φάρυγγες*, *furculae* will be correctly rendered in point both of metaphor

93) 1 *cinóti* 'heaps, gathers': no *n*-forms, and no certain cognates. The definitions point to a semantic development as in *stṛnāti* (no. 26). Supposing a primary sense like 'stacks, stakes' possible cognates are

<i>κίς</i> 'grub'	<i>cī-mex</i> 'bug'
<i>ciet</i> 'goads, hastens'	<i>κινεῖ</i> 'drives' (see R.)

O'.

94) *dunóti* 'burns': *n*-flexion in O. E. *týnan* 'to injure, torture'.

Base $\check{D}\check{A}(w)$ -, justified by *δαίει* 'burns', *δάφιος* 'hostile' (with $\bar{a}=\bar{\varepsilon}$); $\check{D}\check{A}(w)$ -L-, by *δαλεῖται* 'injures' but $\check{D}\check{E}(w)$ -L-, by *dēlet* 'destroys'.¹ The base $\check{D}\check{E}(w)$ - is a compromise form of $\check{D}\check{E}(y)$ -/ $\check{D}\check{O}(w)$ - 'to split > < splice' in L. fn. 'To burn' is not the primitive sense. Homeric *δηῖος* means 'destroying, slaying', and the derivative verb *δηῖω* is used characteristically with *ἔγχει*, *χαλκῷ*, etc., see no. 14.

Cognates not previously mentioned:

<i>ἐν-δύει</i> , <i>ἐν-δύνει</i> (1) 'pierces, penetrates, enters'; ² (2) 'fastens on,
<i>δύναται</i> 'can' ³ <i>wrap</i> on, <i>induitur</i>
P'.

95) *āp-nóti* 'obtains': no *n*-forms, but cf. *āpnas* 'opes'.

and etymology by *φάραγες*. In passing, I note how the V shape clarifies the definition of *φράσσει* 'fences' [see the diagram of a *Zaun* (Schräg) in Meringer, l. c. p. 121], while the same V-shaped outline suggests that some sort of 'funnel' or hollow wedge employed in stuffing materials through a small aperture was designated by **farci-s*, whence Lat. *farcit* 'stuffs'; or still in terms of the V outline, *farcire* may have meant 'to plug, fill by plugging'. It is possible also to define by 'to ram, tamp' (see N.).

¹ Lat. pf. *dēlēvit* looks like a blend of $\check{D}\check{E}(w)$ - + $\check{L}\check{E}w$ - (see no. 2).

² The sense of motion which was beginning (enters=goes into) in *ἐν-δύει* seems attested also in the cognates of Skr. *duvās* (see Uhlenbeck, l. c.). This sense of motion (see H.) was very much alive in Gr. *δύω*, but the examples clearly show that the motion was penetration.

³ The development of sense was general, perhaps, on the lines suggested in S above (see also no. 115, below), but a somewhat definite approach seems offered by Lat. *vis* 'might': *īc* 'sinew, muscle, nerve'. We must undoubtedly start with the concrete sense of *īc*, and connect $w\check{a}i$ - with the base $w\check{E}(y)$ - 'to split > < splice' (see no. 36), cf. Skr. *vayā* 'with'. Accordingly, I suspect that *δύναται* 'is strong to' is also a secondary derivative to $\check{D}\check{E}(y)$ -/ $\check{D}\check{O}(w)$ - 'to split > < splice'. Gortynian *vínatai* is similarly derived from $s)\check{N}\check{E}(y)$ -/ $s)\check{N}\check{O}(w)$ - 'to split > < splice' (see A. a).

Base $\tilde{E}(Y)$ -P- 'κόπτειν' (: 'capit, captat', cf. $\tilde{E}(Y)$ -S- in no. 45):

Skr. <i>īpsati</i> ¹ 'seeks to obtain, desires'	Lat. <i>optat</i> 'seeks'
(?) <i>ἰπνός</i> 'oven'	<i>ὀπτᾶ</i> 'cooks' ²
<i>ὀπώρα</i> 'messis'	

A base $\tilde{a}p$ - (= $\tilde{a}P$?) appears in the words:

<i>apio</i> 'ligo'	<i>apiscitur</i> 'obtains'	<i>apex</i> 'top' ³
(?) <i>ἄπελος</i> 'vulnus recens'	<i>ἀπρίξ</i> 'mordicus' (cf. L.); 'fast, tight'	
<i>ἀπέλλα</i> 'gathering'	Skr. <i>apāṣṭhās</i> 'barb, hook'	

which suggest again a sense 'to split > <splice'. Besides *īpsati* there has been nothing to prove the diphthongal character of the root. Perhaps we should put here

<i>ἰπες</i> 'grubs'	<i>apis</i> 'bee'
<i>ἰπτεται</i> 'premit'	<i>ἰπος</i> 'press, dead-fall, trap'

Further cognates:

Skr. <i>āpsas</i> 'corpus, forma' (no. 11)	<i>opus</i> 'ἐργον' ⁴
--	----------------------------------

For the ϵ -color of the base, barring the mutating (?) σ of *ὀπώρα*, *opus*, *optat*, I am free to admit that there is no certain warrant, *cōēpi* (Lucretius) being possibly from **co-eapi*; but further note, with mutating \tilde{E} / \tilde{O} ,

Skr. <i>āpīs</i> 'friend'	<i>ἡπιος</i> 'freundlich'	Lith. <i>opūs</i> 'mollis, fragilis'
<i>ὀπᾶδός</i> 'ἀκόλονθος, ὁ σννεργός, δοῦλος'		<i>ὀπᾶων</i> 'comes, famulus'
<i>opera</i> 'ἐργάτης'		(?) Skr. <i>āp-rds</i> 'operosus'

¹ Brugmann, Kurze vgl. Gr. p. 145, anm. 4, explains *īk-* of Skr. *īkzate* 'sees' from *ī* + *og^u*, but this assumption is inconsistent with *ī* in *ān-īkam* 'facies' (= acies), *ὀπ-ιπέυει* 'ogles'. I set up a base $\tilde{E}(Y)$ -Kw- 'caedere, videre' (see T. ζ):

Lat. <i>aequos</i> 'ὁμαλός (no. 15), level'	<i>αἰπός</i> 'ἀποτομός' (T. β; 96)
Skr. <i>ān-īkam</i> 'face'	<i>ὀπ-ἰπης</i> 'ogler'
<i>ὀπ-ή</i> 'hole'	<i>oc-ulus</i> 'eye'
<i>ἐν-ωπή</i> 'προτομή' (no. 51, fn.)	O. Ir. <i>enech</i> (Stokes, l. c., p. 48)

Base $\tilde{O}(W)$ -Kw-: Goth. *augo* 'eye'.

² This pair of words certainly does not, on the face, reveal a connection with *κόπτειν*, but if the 'butcher' and 'cook' were one [see the citations in Leo Meyer, Woert. s. vv. *ἄρταμος* (I. 272; cf. the gloss *ἄρταμεῖν* 'κατακόπτειν) and *μάγειρος* (IV, 318)], *ὀπτᾶ* may be derived from **ὀπτης* 'butcher, cook'; cf. *ἄρτο-κόποις* 'ὁ πέσσαν ἐν ἐργαστηρίῳ' which, with Lith. *kerpì* 'coquo', may be cognate with *κόπτει* 'caedit'.

³ The priests wore an *apex*, a tiny wool-wound rod.

⁴ The sense of spinning found in *ἐργα* in no. 142 is attested for *opus* by Plautus, Asin. 425, *operas araneorum*.

⁵ The rough breathing of Hesychian *ἤπετο-ήκολούθει* shows the influence of *ἔπεται*, unless the form be from *ἐπεται*.

96) *ṛdhnóti/rādhnāti*: 'thrives': no *n*-forms; base *RĒDH-*.

I take the meaning here to have derived, as in *puṣṇāti* (no. 41), from a base meaning 'to break, burst forth, bloom', and this meaning to have come from an earlier 'to split > < splice', one of the technical verbs discussed in L. I set up the following bases (see also no. 48):

ǝR-/(?) IR- (: *ǝYR-*):

Skr. <i>iripam</i> 'b r ü c h i g e s l a n d' ¹	<i>irivilla</i> 'ausschlag'
<i>iryas</i> 'jealous' (: <i>ḗpīs</i> 'strife')	<i>ḗpīs</i> 'auger'
<i>ḗp-δ-ις</i> 'cuspis'	<i>ḗpóei</i> 'arat'
<i>ḗpāpiskei</i> 'figit' (L.)	<i>ar-ista</i> 'spīca'

ǝR(E)D-

Lat. *arduus* 'steep, ἀπότομος'

ǝR(E)DH-

Skr. *iradhate* 'optat' (no. 95) Lat. *arbor* 'tree, stengel' (no. 41)

ER-

Skr. *arús* 'vulnus' *ἔρνος* 'scion'

ERE-

Skr. *arant* 'fire-sticks'² *ἔρε-τμόν* 'runder-stange'³

ER(E)DH-

<i>ḗpθιος</i> 'arduus'	<i>ḗpθoῦται</i> 'succeeds'
<i>ἔpεθίζει</i> 'irritates' (S.)	<i>ḗpθúnei</i> 'drives' ⁴
Skr. <i>ardhas</i> 'half' (no. 15)	<i>orbíta</i> 'rut' (: <i>orbis</i>)

ǝRǝY- (cf. *Rǝ(Y)* in no. 48).

<i>ἔρι-φος</i> 'haedus' (= 'pricket')	Lat. <i>aries</i> 'ram'
Lith. <i>éras</i> 'agnus' (with <i>é</i> = <i>ǝ</i>)	Umbr. <i>erietu</i> 'arietem'
<i>ἔpεί-κει</i> 'tears'	<i>ἔpεί-δει</i> 'props (no. 20), futuit, stōsst'

ǝR-

<i>ἦρι</i> 'ḗpθpov, at day-break'	<i>ōra</i> 'point, ^b edge'
Skr. <i>ārā</i> 'awl' ⁶	

¹ Uhlenbeck compares *ἔpḥμος* 'solus' (no. 15)

² Cf. the illustration in Jour. Am. Or. Soc. 25.57 fn., representing a very ancient ideograph for fire in Sumerian.

³ Is not *ἔρε-τμόν* a tautological compound with *τμο-* from *τέμνει* 'cuts'? So *ἄpταμος* 'butcher' (no. 95) may be divided, with Benfey, into *ḗp* + *ταμος*.

⁴ Tautological? Made up of *ḗp* + *θúnei* (no. 54)!

⁵ On the relation of *ἦρι* to *ōra* note that *ἦρι* = French *au point du jour*. It is customary to set down *ōa* 'seam' (no. 15) = *ōra*, which is in any case phonetically exact, and semantically reasonable, base *ōsā*; but on the other hand *ōa* = *sōwā* and *ōra* = *ōra* are at least equally as plausible semantically, and phonetically as correct, for the psilosis of *ōa* is irregular, whether from *ōsā* or from *sōwā*.

⁶ With *r* because of *ḗpīs* 'auger'. The *l* of O. H. G. *ālā* exhibits a parallel base in L, perhaps (see G., above); cf. O. Pruss. *ylō*, Lith. *ylā* from *ḗlā*.

ÖRD(H)¹*ōrdo* ('cut, line), row'*ōrsus* 'locutus'*ōrditur* 'warps on'*ὀρθιάζει* 'clamat' (cf. T. ε.)

97) *daghnōti* 'reaches, attains, apiscitur': no *n*-forms, but O. E. *ge-tengan* 'to fasten, join' shows an infixed nasal.

Base DEGH- 'to split > < splice':

Skr. *daghnōti* (Lex.) 'necat, nocet' ā + √*dagh-* 'abschlagen, to spurn'

daghnōti (Lex.) 'protects'

δέχεται 'entertains, protects'

δοχμή 'span' (O. E. *spannan* 'to bind')

δοχμός 'bent, πλάγιος' (T. β.)

Skr. *ddkṣas/ddkṣiṇas* 'aptus'

The meaning is somewhat specialized in the following forms (base DĒ(Y)G-):

Goth. *tēkan* 'tangere' Eng. *takes* 'capit' (cf. *δέχεται* 'accipit, excipit') *digiti*, *δάκτυλοι* 'fingers' (cf. Viennese *Greiferl* 'manus')² *dexter* 'manus alter'

98) Av. *arənaoiti* 'secures'. See no. 104. In meaning this verb is akin to no. 96.

99) Av. (base) *dṛghnu-* 'halten'.

Base DERĜH-/ DERGH-, see Uhlenbeck, ai. Woert. s. v. *dṛhyati*, noting the infix nasal form *dṛmhati*. The primary meaning is approached in Av. *dərəza-* 'fessel'. Cf. further *δράσεται* 'seizes, grasps'.

100) *ā-pṛiṇoti* 'is busy': NĒ- flexion, I take it, in *πέρνημι* 'vendo', which belongs to the group discussed in no. 35 (with mercantile sense developed as in nos. 12, 30). The sense 'is busy' is repeated in *πράττει* (see Liddell & Scott, s. v. II. 5-7). This verb, for its paleness of meaning, is comparable with *ζαμνίτῃ* (no. 40).

101) *sādhnōti* ('strikes,) reaches, fixes'; no *n*-forms.

¹ It is not clear to me whether in *ōrdo rd* is from RD or from RDH. The pairs *verbum*: Germ. *wort*, *barba*: Germ. *bart* do not prove by their *-rbo/a-* from *-RDHO/Ā-* that *-RDHI-* might not have yielded *-rdi-* in *orditur*. The correspondence of *ὀρθιος* and *ordo* seems to me rendered highly probable by *ὀρθιοὶ λόγοι* = *recti ordines*. In view of the ancient form of loom pictured in the illustration in Schreiber's Atlas, pl. 75. 1, and in Guhl & Koner⁵, 240, it seems to me most likely that *orditur* meant 'to arrange in a perpendicular row'; but cf. *κεκροτημένος*, L. fn.

² Cf. French *griffe* 'claw', borrowed from a cognate of Germ. *greift*.

Base $\check{s}\bar{E}(Y)$ -D(H)- / $\check{s}\bar{O}(W)$ -D(H)- (cf. no. 15) 'caedere':

Av. $\sqrt{h\ddot{a}d}$ 'necare'	Skr. <i>śédhati</i> 'scares' (no. 14)
Skr. <i>śidhmám</i> 'scab, blotch'	<i>śedhā</i> 'stachel-schwein'
<i>sādhiś</i> 'straight'	$\epsilon\dot{\iota}\theta\acute{\upsilon}\varsigma$ ¹ / $\acute{\iota}\theta\acute{\upsilon}\varsigma$ (but see 156)
Lat. <i>sūb-ula</i> 'awl' (?) <i>sūb-ito</i> 'εἰθέως'	<i>sūber</i> 'cortex'
<i>sublica</i> 'stake'	$\iota\theta$ -λος 'nugae' (B. β.)
Skr. <i>sūdayati</i> (1) 'kills'; (2) fixes, arranges'	<i>sudis</i> 'stake'
	<i>sūdum</i> 'fair (weather)', = fixed, settled (?)

Q'.

102) Av. *pinaoiti* 'tumesfacit, tumescit': no clear *n*-forms.

The substantive notion of 'grease, fat' seems to me to lie behind all the cognates as, e. g. $\pi\acute{\epsilon}\omega\nu$ 'fat', and this idea may have developed as in $\delta\eta\mu\acute{o}\varsigma$ (L. fn.); or a verbal idea, like that of *farcit* (no. 27), was the starting point perhaps;² or a general notion of filling with water, as mentioned in M., and this explanation has been already accepted by etymologists. If either of the two first lines of development is to be followed, the base $\check{P}\bar{E}(Y)$ - / $\check{P}\bar{O}(W)$ - 'caedere' (no. 25), is to be recognized as the source. Whether the base $\check{P}\bar{O}(Y)$ - 'to drink' (cf. Germ. *zehren*, no. 1) is identical must remain doubtful, as *bibit*, Skr. *pībati* look like onomatopoetic formations. But if $\check{P}\bar{O}(Y)$ - meant something like 'to quaff', then the derivative *pō-clum* 'cup' is older in meaning than $\pi\acute{\epsilon}\pi\omega\kappa\alpha$ 'I have quaffed'. With *pō-clum*, cf. Skr. *pā-tram* 'vessel', $\pi\acute{\omega}\mu\alpha$ 'lid of a vessel'; the etymological sense is best seen in Goth. *fōdr* 'scheide' (cf. no. 51; B. β.). From the base $\check{P}\bar{E}(Y)$ - we can best explain $\pi\alpha$ - $\chi\acute{\upsilon}\varsigma$ (with $\alpha = \vartheta$) and Lat. *pī-n-guis*, with infix nasal.

103) *jaghnóti* 'eats'.³

This form, if genuine (see Whitney, Roots, Verb Forms, etc., s. v.), might be regarded as a quasi sport of *jakṣiti* (: pf. *jaghāsa*), but I incline to think it a sort of reduplication of $\sqrt{h\ddot{a}n}$ 'to strike, grind, kill'. For the sense 'to eat' cf. *grinders* = 'teeth'.

R'.

104) *ṛnóti* 'sends' (= rises, moves): *nu*-form in $\delta\rho\nu\sigma\iota$.

¹ As for the meaning, cf. Lat. *curtus* 'cut off, docked': Eng. *short*. It required no geometer to reason that 'short' was 'straight', cf. "a short cut", and Gr. $\epsilon\lambda\alpha\chi\acute{\upsilon}\varsigma$ / $\lambda\acute{\alpha}\chi\epsilon\iota\alpha$: $\lambda\alpha\chi\acute{\alpha}\iota\nu\epsilon\iota$ 'caedit, fodit'.

² Whitney defines $\sqrt{p\acute{i}n\upsilon}$ by 'fattens' (= farcit), and it is to this that my classification under Q', rather than under N', is due.

³ Skr. *jāgdhis* 'eating' may attest a "root" *jagh-* for that language.

The base has been discussed in nos. 48 and 96. The sense of 'rises', as in English (so Skeat s. v.), seems to have come from 'moves'.

105) *jínóti* 'quickens, drives on': *n*-form in Lith. *gynù* 'lebe auf'. The base $G^w\tilde{E}(Y)$ - approximates to the meaning of $\tilde{G}\tilde{O}(W)$ - in no. 47; cf. also no. 9.

106) *stiñnóti*¹ 'mounts': *n*-flexion in O. B. *stigna* 'contendo, assequor'.

Base $ST(H)\tilde{E}(Y)-G(H)$ - 'stechen' (see no. 110).

στοιχος 'ordo' (no. 96)

Lett. *stēga* 'stake'

σπάχυν 'spica, arista'

Germ. *steg, steig* 'schneide' (R.)

The notion 'mounts' is secondary. The cognates show in general the sense of 'hastens'.

107) *hinóti* 'drives': no *n*-forms.

Base $\tilde{G}\tilde{H}\tilde{E}(Y)$ -, see no. 52.

S'.

108) *tr̥pnóti* 'is pleased': no *n*-forms.

Physical enjoyment from a satisfied appetite is meant, it would seem (cf. no. 159).

Cognates:

trepidus 'ἐκπλαγείς'

τραπεῖ 'premit' (see Prellwitz)

O. B. *trupū* 'venter, vulnus, truncus, membrum'

torpet 'is stuffed full'

τρυπη 'terebrat'

Lat. *turpis* 'foedus' (no. 12)

The sense of 'stuffs' (Skr. *tr̥pyāti*) developed as set forth in Q. The base TERP- in *τέρπειται* is an evident extension of TER- in *τείρει* (no. 26).

T'. Miscellaneous.

T'. a.

109) *dh̥r-ṣṇóti* 'dares': no *n*-forms.

Cognates:

θορεῖν 'adoriri'

Skr. *da-dh̥r-k* 'fortiter'

Lat. *for(c)tis, ferōx*

Base $DH\tilde{O}(W)-R$:- extended from $DH\tilde{O}(W)$ - (no. 54):

θοῦρος 'hasty'

furit 'raves'

¹ I spell with the manuscripts, but on the basis of a word which appears in but a single book, it seems rash to derive from **sti<ñ>gh-noti*, whence, by loss of *gh*, *stiñnoti*; see, rather, Wackernagel, ai. Gram., § 164.

T'. ε.

110) *stunóti* 'plaudit, laudat':¹ no *n*-forms

Prellwitz, s. v. στεύται, στυγέω, στύπη, στυφελίζω, στύφω writes a base STEW- 'verdichten, etc.' I take 'verdichten' to be secondary, and the original meaning of STĒW- to have been 'to strike' (cf. M., N., no. 27), as shown in Skr. *tudáti*, τύπτει, Germ. *stösst*. Beside STĒ(W)-, secondary to STŌW-, is STĒY- (cf. nos. 106, 127, 129, 138):

Lat. *sti-pes* 'stump': στύ-πος, στῖ-φος 'mass, stosz': στυ-φελίζει 'stösst'² (see d.)

Skr. *tē-jate* 'is sharp', στίζει 'sticht' Germ. *steppt* 'stitch', *stift* 'tack'

111) *unóti* 'cheers': *n*-flexion modelled on no. 110, perhaps.

Lat. *ovat* 'cheers' may be cognate: Base Ō(W)-.

T'. ζ.

112) *cinóti* 'notes, observes': no *n*-forms of clearly related meaning, but see no. 164.

Base K^wĒ(Y)- in *cáyati* 'observes'; not different from the base KĒ(Y)-, cf. *cinóti* 'gathers', nos. 164, 180. Both meanings conform to semantic chains already discussed (N., and T. ζ.). A base K^wĒ(Y)- 'to cut' can hardly be altogether unassociated with s)K(H)ĒY- (119).

113) *ḡrṇóti* 'hears': *n*-flexion in O. Ir. *clunim* 'audio'.

Sundry cognate forms admit of approximate definition in terms of 'strike', etc., e. g. *clueo*, κλέομαι = 'ap-pellor', κλείω = 'plau do' ('I clap'), *ḡrṇvisé* = 'appellaris, tibi plauditur'. Generally, we say 'a sound strikes the ear' = κτύπος ('schlag') οὔρα βάλλει. In view of *auscultat* (= **aus-clitat*) 'bends ear', we might explain as *ḡr(u)*- 'ear' + *nóti* (: νέυει,³ see T. β.) 'bends'.

114) Av. *fra-pərənaoiti* 'dooms' (= κρίνει, cernit, see no. 11). Base s)PER- in no. 35.

T'. θ.

115) *ḡaknóti* 'potest' (see no. 94): no *n*-forms. The suffix -*nóti* is cognate with Gortyn. *νύναμαι* 'δύναμαι'.

¹ Liddell & Scott seem to be in error in citing Pind. Pyth. 11. 62, Ol. 2. 162, for βάλλει = 'laudat'.

² The following lemma of Festus, — stipem esse nummum signatum, etc. — lets us connect *stips* with τύπος 'impression of a seal'; *stipulatur* 'bargains' might be explained as in 12, above.

³ νέυει 'nutat' is subsequent to νέυει 'inclinat' (so Liddell & Scott), as Germ. *nicken* 'nutare' is a derivative of *neigen* 'inclinare' (see G.).

The group to which *çaknóti* belongs has a wide range of meanings (see the Petersburg lexica s. vv. 1 *çak-*, 2 *çak-*, 1 *çikš-*, 2 *çikš-*); the sense 'posse' was not original, I take it, though it may have been proethnic, if Lat. *nequire*, *nequinont*, *nequibam*, etc., be derived from *ne-cquire*, etc. (with *-cqui-*, cf. Skr. *çácī* 'might').

Base $\check{R}\check{E}(Y)-K^W$ - 'to split > < splice':

<i>çak-tis</i> 'spear'	<i>çānkūs</i> 'peg, nail'
<i>çikyām</i> 'noose'	<i>çikšati</i> 'helps' (from the <i>ilt</i>) ¹
<i>çikšati</i> 'huldigt' (= <i>beschert</i>)	
<i>çikšati</i> 'discit'	<i>çikšdyati</i> 'docet' (no. 118)

The sense 'potest' will have developed in *çaknóti* as in Germ. *können*: *kennen* (see no. 63), Ital. *sapere* 'intellegere, posse'; cf. Eng. *skill* (= '*çak-tis*'), developed from a root meaning 'to split' (see Skeat, l. c., s. v.): note the passive *çakyate* "*überwunden werden*" (Petersburg lexicon).

116) *saghnóti* 'is equal to, reaches to, takes on oneself'. Native lexica define by 'injures, kills'. This definition, compared with O. B. *segnāti* 'to stretch out the arm' (= reach), leads me to define the Skr. base *sagh-* by 'to seize, grasp, grasp at, reach to' etc. Add Skr. *sāghan-* 'vulture' (no. 51, fn.).

T'. κ.

117) *dhinóti* 'suckles, nourishes': no *n*-forms.

If Lat. *nū-trix* certainly meant a 'wet-nurse' (cf. the gloss *gerula* 'nutrice quae infantes portat') its cognation with Skr. *snāūti* 'drips' is very probable (cf. Pokrowskij, KZ. 35. 227), and the suffix *-nóti* might itself mean 'sucks'.

Base $\check{D}\check{H}\check{E}(Y)-/ \check{D}\check{H}\check{O}(W)$ - (no. 54, fn.),

Skr. <i>dhdyati</i> 'sucks'	<i>dhāvate</i> 'flows'
Lat. <i>fovet</i> 'nutrit' ²	<i>θωσθαι</i> (Prellwitz, s. v.)

Base $\check{D}\check{H}\check{E}(Y)-\check{G}\check{H}- / \check{D}\check{H}\check{O}(W)-\check{G}\check{H}-$ (no. 11, fn.).

Skr. <i>dégdhi</i> 'streicht'	<i>dógdhi</i> 'milks'
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¹ (?) Eng. *helps*, Germ. *hilft* from a base *KELB-*, cognate with Skr. *kalpdyati* 'vertheilt' (base *KELP-*), Lith. *szdłpti* (base *ŘELP-*); note the English use of *helps* by the carver at the table.

² The best single definition of *fovet* is 'nutrit'. Even *fomes* (no. 54) may be defined by *nutrimenta* (cf. Aen. I. 176); *fomentum* 'lotion' may belong under 92 as well as here.

The meaning 'sucks' in this group may be of denominative origin, quasi 'nipples'. This lets us ascribe to DĒ(Y)-

θάλος 'scion' (no. 41)

θηλεῖ 'blooms'¹

fellat 'sucks' (fr. **felnat*)

118) *dāḥnóti* 'makes offering': *n*-form in *δεῖκνυται* 'greet's'.

Base DĒ(Y)-*ḥ*-, cognate with no. 97, which meant 'to cut, divide, share, theilen; bescheren'.

ἔ-δωκ-α 'dedit' (no. 14)

Skr. *dāḥati* 'bites'

δοκός 'δόρυ' (no. 1)

daḥā 'fringe' (= getheiltes)

Skr. *daḥā* 'μοῖρα'

δόκος 'δόλος' (12. fn.)

Lat. *dīcat* 'dāḥnóti'

decus 'forma' (11)

decotes 'togae detritae' (?)

dicit 'mit-theilt'

δείκνυσσι 'points out'²

docet 'teaches, shows'

di-dicit 'has learnt'

III. The infixed nasal classes.

w. (cf. j.).

It was laid down in the introduction (c.) that *tr̥néq̥hi* 'crushes' is a blend of the roots TER- in Latin *terit* 'rubs', and NEĜH- in O. B. *nizq* 'figo'. But not only (1) TR̥NEĜH- but the weakenings (2) TR̥NĜH- and (3) TR̥GH- are well established types. How is TR̥GH- to be explained? Not, I believe, as any sort of phonetic reduction of TR̥NĜH-/TR̥NĜ- (see j. and v.), but rather as an independent extension of TR̥- by a root determinative. After one or two pairs like TR̥-NEĜH- and TR̥-ĜH- (or TR̥-GH- / TR̥-G^wH-) came into being, the language-user roughly, and but half-consciously, got a mental picture TR̥<NE>-ĜH- established in his linguistic consciousness, and subsequently flexion by infixation was developed. In the classification that follows I generally write T(E)R-+NEĜH-, even where I think T(E)R<NE>ĜH- the more likely—but a secondary—development.

K."

119) *chinátti* 'cuts off': *n*-flexion in Lat. *scindit*.

¹ That is 'bursts into bloom' (see no. 41), interpreting *ū* of Doric *θαλεῖ* as a secondary gradation. Thus *θηλυσ* would mean 'breasted', cf. Goth. *brusts* 'breast, nipple': O. E. *brustian* 'buds', Germ. *bersten* 'to burst'.

² Eng. *points* is derived through *punctum* from *pungit*; and so DĒ(Y)-K- 'points' may have come from DĒYK- 'to pierce'; cf. Skr. *sūcayati*, denominative to *sūkt* 'needle' (so Uhlenbeck); so Germ. *deutet*, if its *t* is of Low German provenance, may be cognate with *tundit*.

Base s)K(H)Ē(Y)-¹ 'caedere' (see no. 19) + NEDH- (B. γ.):

σχάει 'scratches'	O. Ir. <i>scian</i> 'knife'	<i>scit</i> 'cernit' (T. ζ.)
(?) Skr. <i>kī-nāras</i> / <i>kī-nāṣas</i> 'ploughman'		<i>kī-las</i> 'wedge'

s)K(H)Ē(Y)-D(H)-

ἀ-σκηθής 'unscratched'	σκεθ-ρός 'exact'
κιδάρι 'fides' (no. 14)	καθαρός 'purus' (no. 25)
σχίζει 'cleaves'	<i>caedit</i> 'cuts, strikes, futuit'
σχέδη 'board' (no. 26)	Skr. <i>s)khiddti</i> 'stösst'
σ)κεδάννυσι 'scatters' (no. 11)	σ)κίδνησι 'scatters' ²
Skr. <i>kadanam</i> 'caedes'	<i>skhddate</i> 'splits'

s)K(H)Ē(Y)-NED(H)-

Skr. <i>chindtti</i> 'splits'	<i>scindit</i>	
σχινδαλμός 'splinter'	κί(ν)θαφος 'sly'	κί-ναδ-ος 'fox'
	Skr. <i>kandaras</i> 'fossa'	κόνδυλος 'knuckle-bone'

s)KHĒ(Y)-N-

Skr. *khdnati* 'fodit'

SK(H)Ē(Y)-S-

κεί(σ)ει 'splits'	Skr. <i>ṣasati</i> 'cuts'	Skr. <i>kasati</i> 'cracks, opens' ³
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Base SK(H)ŌW-D(H)- (see no. 19)

Skr. <i>khdāti</i> 'futuit'	κύ-ν-δαλος 'peg'
Celt. <i>kou-do-</i> 'schlagen'	<i>cūdit</i> 'strikes'
Skr. <i>cōdati</i> 'drives' (see R.)	<i>cūdo</i> 'helmet'
σκυθρός 'angry', (= 'cutting')	<i>khu-rds</i> 'χηλή' (52)
Lat. <i>caudex</i> 'stump'	

To this group belong two Latin verbs of great semantic interest,

<i>cēdit</i> 'yields, withdraws, leaves'	<i>cadit</i> 'falls'
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The former is semantically illustrated by Dutch *scheren* = 'to shear, cut; withdraw, go away'⁴ (Skeat, s. v. 2 sheer), with which

¹ On this base see Prellwitz, s. v. σχάω. That SKH- represents the proethnic phonetic value is not certain to my mind. I suspect rather some dialectic wavering comparable with the variation between *schein* and *stein* in stage German vs. Hanoverian.

² The ι of κίδνησι is precious testimony to the diphthongal nature of the base (see no. 11, p 174, fn.)

³ As to k/ḥ in this root, note that ḥ(k) is attested by Av. *sid* = *chindtti*.

⁴ Cf. Germ. *scheidet* 'departs, goes away, ceases'.

we may compare the German locution *reisen aus* 'fugiant, cedunt'; cf. also the locutions 'to break and flee', 'to cut and run', 'sich streichen' (= cedunt). In the sense of 'falls to the lot of' *cedit* betrays its cognation with *cadit* 'falls'. The sense of 'falls' in *cadit* may have originated from 'fells' in *caedit*, as 'falls' originated from 'is cut' in Lith. *krintiù* 'cado' (see no. 128). In Celtic, the base *kei-do* (Cymr. *cwyddo*) means 'cadere'. The notion 'falls' is not far from *sheds* (:scheidet) and *spills* (:spaltet); see no. 27.

Note for its semantic interest Germ. *schienen* 'cacare'.

Also of semantic interest is Skr. *khādati* 'zerbeisst, isst, frisst', with sense developed as in Q. Perhaps, however, *khād-* arises from KHĒ(Y)- + ED- (: Lat. *edit* 'eats').

120) *chṛnātti* 'screat': no *n*-forms.

Base S)KER-(D)- (11)

σκάω κόρυζα

Skr. *apaskaras*

kdriṣam

Lat. *c(i)rea mu(s)-scerda* = 'excrementa certa'

+ NED- (B. γ.)

Eng. *smites* 'screat'

snot 'screatus, mucus'

121) *trṇātti* 'splits, bores': *n*-form in Lith. *trendėti* 'to be moth-eaten'.

Bases TER-(D)- (in no. 26) + NED- (B. γ.).

122) *trṇéqhi* 'splits, maims': *n*-forms in O. B. *trüg-naṭi* / *trignṇṭi* 'to tear'.

Bases TER-(GH)- (cf. 121) + NEGĤ- (B. β.).

123) *pinaṣṭi* 'beats, crushes': *n*-form in Lat. *pinsit* 'grinds'.

Base P(T)Ē(Y)-S- in *παίει* 'strikes', *πρίσσει* 'stamps' (see nos. 25, 41, 102) + NES- 'to press, squeeze' (B. ε.).

124) *bhanājmi* 'frango': *n*-form in Arm. *bekanem*.

Bases BHE-(G)- (from BHĒ(Y)- 'to strike', see nos. 14, 41 fn., 159) + NEG(H)- 'infigo' (B. β.).

125) *bhinādmī* 'scindo': *n*-form in Lat. *findit*.

Bases BHĒ(Y)-(D)- 'to split' (cf. 124) + NED(H)- (B. γ.).

126) *hināsti* 'nocet': no *n*-forms.

The form *hināsti* arose analogically from *himsati*, desiderative to \sqrt{han} 'necat', thus:

himsanti 'pinsunt, nocent': *pinaṣṭi* 'pinsit' = *himsanti* 'nocent':

hindsti 'nocet' (see Am. Jr. Phil. 25, 179).

Base $\widehat{\text{GH}}\bar{\text{E}}(\text{Y})$ - 'to split, break; crack, gap; cut off, break loose from, leave' (nos. 52, 107).¹

Base $\text{G}^{\text{W}}\text{HE-N-}$ 'to strike' is a development of $\widehat{\text{GH}}\bar{\text{E}}(\text{Y})$ -, $\text{G}^{\text{W}}\text{H}$ developing, say, in the syllable $\text{G}^{\text{W}}\text{HON-}$ (see v., after no. 64).

127) *tunákēti* 'stössst': no *n*-forms.

Bases $\text{ST}\bar{\text{E}}(\text{Y})$ -/ $\text{ST}\bar{\text{O}}(\text{W})$ - (no. 110) 'caedere, ferire' + $\text{NE}\widehat{\text{GH-}}/\text{-}\widehat{\text{NG-}}$ (see j., v.) 'figere'.

128) *kṛntāti* 'cuts': *n*-flexion in Lith. *krintù* 'cado' (= caedor, so Uhlenbeck, ai. Woert.).

Bases $\text{SKER-}(\text{T-})$ 'caedere' + NET- 'to split > < splice' (A. γ, B. γ.).

129) *tundāti* 'stössst': *n*-form in Lat. *tundit*.

Bases $\text{ST}\bar{\text{E}}(\text{Y})$ -/ $\text{ST}\bar{\text{O}}(\text{W})$ - (no. 127) + NED- (no. 119).

130) *mṛñjata* 'tergebant': no *n*-forms.

Base $\text{MEL}(\widehat{\text{G}})$ -/ $\text{MER}(\widehat{\text{G}})$ - 'mulcāre, mulcēre', extended from MEL- in Lat. *molat* 'grinds' (no. 5). Other extensions in *mṛksāti* 'strokes, rubs', *mṛṣāti* 'tangit', Lat. *mulcat* 'beats', *mulcet* 'strokes';

+ Base $\text{NE}\widehat{\text{GH-}}/\text{-}\widehat{\text{NG-}}$ 'to pierce' (see j.).

131) Av. *mārənčaitē* 'nocet'. Like no. 130.

The second base is $\text{NEK-}/\text{NE}\widehat{\text{K-}}$ (B. β). Lat. *murcus* 'short' (no. 5) is a cognate.

132) Gāthic Av. *mōrəndaŋ* (with $\bar{o} = \bar{ə}$) 'aufreißt'.

Like no. 130. Second base $\text{NED}(\text{H-})$ (B. γ.). Cognate with *mordet* 'bites'.

133) *lumpāti* 'rumpit'. Base $\text{R}\bar{\text{E}}(\text{Y})$ -/ $\text{R}\bar{\text{O}}(\text{W})$ -, no. 48 [cf. base $\text{L}\bar{\text{E}}(\text{Y})$ -/ $\text{L}\bar{\text{O}}(\text{W})$, no. 2] + NEP- (B. δ.).

134) *vindhate* 'lacks'. Bases $\text{W}\bar{\text{E}}(\text{Y})$ - (see no. 36) + NEDH- (B. γ.). For the meaning, cf. Dutch *schorten* (no. 11).

L".

135) *unābh-* 'to confine' (see no. 17). Bases $\text{W}\bar{\text{E}}(\text{Y})$ - 'to bind' + NEBH- (A. δ.).

136) *kṛṇatti* 'spins'. See no. 128. Bases $\text{KER-}(\text{T-})$ 'to split > < splice' (see L.), extended from sKER- 'caedere', + NE-T- (A. γ.).

137) *grṇāti* 'ties': *n*-form in *grathnāti* (no. 16). Bases $\text{GHER-}(\text{TH-})$ 'to tie' + NET- . The base $\text{GHERT}(\text{H-})$ in Goth. *gairda* 'girth'.²

¹ The meaning 'leaves, abandons' is clear in Skr. *jahāti jñhite*. Note the contrary sense of *κίχῃσι* 'obtains', which has developed on the lines of P.

² Cf. also (?) *κορίθναι· αἱ πέδαι, κόρθνας· τὰ κατ' ὀλίγον δράγματα* (*δράγματα* 'sheafs, bundles', or *δράγματα· δέσμαι*?)—from a base GHER-DH- ; *χορδεύσαι· τεμείν* (? *χορδή* 'string, gut'), base GHER-D- .

138) *ā-tanakti* 'congeals': *n*-form in O. Ir. *co-tēcim* 'coagulo', cf. Lith. *tánkus* 'thick'. For the meaning cf. *πήγνυσι* 'fastens, congeals' *πηγός* 'fastened, firm, solid, swollen' (*κύμα*).¹ Uhlenbeck writes a base *TEŊK-*, and it is not impossible but Skr. *tanák-* has been fashioned to *tañk-* as *hinás-* to *hĩns-* (no. 126). But we may set up the bases *s)TĒ(y)-*/*stōw-* (see no. 110) + *-NEK-* (F. β.). From *s)TĒ(y)-*, Skr. *tedanī* 'coagulated blood': cf. also *στέαρ* as explained in Prellwitz, s. v.

139) *bhiṣṇaj-* 'to heal'.

The stems *bhiṣáj-* and *bhiṣṇaj-*, taken in conjunction with Av. *biš* 'healing' (in compounds), favor the division *bhiṣ-ṇaj-*, and Uhlenbeck regards *-aj-* and *-naj-* as suffixes. A base *BHI-S-*, interpreted as 'scaring off' (think of the savage medicine man), invites identification with *bháyate* (see no. 14), *bhiṣáyate* 'scares'. The 'suffix' *aj-* suggests identification with *ájati* 'drives'; cf. Lat. formations like *iurgat*, *purgat*, and Skr. *nāvājás* 'boatman': *navigat*. Accordingly we might interpret *bhiṣ-áj-* as 'demon-driving' (cf. O. B. *bēsū* 'demon'); and *bhiṣ-ṇaj-* as from a dissyllabic stem *BHIS(E)N- + AĠ-*.

140) *yunákti* 'joins, yokes': *n*-form in *ζεύγνυμι*, Lat. *iungit*.

The base *yunáj-* has beside it in Sanskrit a base *yu-* (from *yō(w)-*) in *yāūti* 'joins', which suggests the division into *yu- + naj*, the latter belonging to *NEĠH-* 'figo' (B. β.), mutating with *-ŊG-*.²

Cognates of *yōw-* 'to bind':

Lith. <i>jdutis</i> 'ox'	Lat. <i>jumentum</i> , ³ 'draught-animal'
Skr. <i>yūthám</i> 'herd'	<i>gāv-yūtis</i> 'cow-enclosure, meadow'
Lat. <i>jūgerum</i> 'acre'	

With determinatives:

Goth. <i>jiu-k-an</i> 'to join in battle'	Skr. <i>yūdhyati</i> ⁴ 'pugnat'
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Skr. *yuyóti* 'separates', the precise opposite of *yāūti* 'unites', suggests that the base *yō(w)-* belongs with the group of words in

¹ Cf. *πυκνός* 'close, firm': Lat. *pungit* 'pierces' (see Prellwitz s. vv. *πενκε-δανός*, *πύξ*, *πύκα*).

² A material alteration of the phonetic environment attends the shift of guttural. Of course, *NEĠH-* and *-ŊG-* might have been the result of continuations (see also *j*., *v*., and *w*.).

³ Whether from **jugimentum* or *jū-mentum* is here immaterial.

⁴ Gr. *ὑομῖνι* 'in pugna' is as likely to belong with Skr. *√vadḥ-* 'caedere, interficere' as with *yūdḥmās* 'pugnans'.

L., meaning 'to split > < splice'. With the meaning 'to split', Skr. *yū-p-as* 'stake'. If the meaning 'to split' has nearly died out in this group, it is because some primitive noun like *YUGOM* meaning 'split, cleft' was specialized as 'yoke', and dominated thereafter the "root", as its meanings expanded. However, *juvat* seems to mean something like 'it tickles' (S.) or 'it helps' (no. 115); Av. *yaoš* 'puruš' (no. 25): Skr. *√yup-*, (see Uhlenbeck, s. v. *yūpas*) 'to smooth, to plane'. If Lat. *jūs* be correctly defined by 'oath' (see Schrader, l. c., p. 657), then it may etymologically be 'the thing struck', quasi *ictum* (cf. *foedus icere*,—*ferire*, etc., and see no. 14).

The *y* of *YŌ(W)-* is probably for *DY* (i. e. *DYŌ(W)-*), connected with *DĒ(Y)-* to 'bind' (see no. 14, and cf. Am. Jr. Phil. 25, 164 and fn.)

141) *ruṇāddhi* 'impedit': no *n*-forms.

Bases *LĒ(Y)-/LŌ(W)-* 'to bind'—extended in Lat. *ligat*, *λυγίζει* 'binds' by *g*—+ *NEDH-* 'to bind' (A. γ.). Or was the base *RĒ(Y)-/RŌ(W)-* 'to split > < splice' (no. 48)?

142) *vṛṇākti* 'twists': *n*-form in *ρέμβει* 'turns round'. The bases are *WER-(G)* 'vergere' + *NEGH-* 'nectere'.

Cognate *ἔργον* in *ἔργα γυναικῶν* 'women's spinning' (cf. no. 95); *ἔργον*: *ἔρδει/ρέζει* shows the *G^w* attested by *ρέμβει*.

143) *gumphāti* 'serit'. See Uhlenbeck, s. v.

144) *dṛmhati* 'macht fest'. See no. 99.

145) *bṛmhati* 'macht fest'. See Uhlenbeck, s. v.

146) Av. *buñjainti* 'flectunt'. See cognates in Uhlenbeck, s. v. *bhujāti*. The base *BHĒ(Y)-/BHŌ(W)-* 'caedere', set up in no. 41, seems reflected in Pāli *pari-bhuñjati* (no. 151) 'putat, purgat' (no. 25). Av. *buñj-* 'to save' may be explained by no. 22.

147) *kuñcate* 'contracts, bends, humps'. Base *KŌ(W)-* 'frangere, flectere' (cf. no. 119) + *NEK-/NK-* 'to strike, beat' (F. β.).

148) *ḡrṇthati* 'loosens'. See no. 22.

149) *muñcāti* 'loosens': *n*-form in Lith. *smunkù* 'I slide'.

Bases *S)MĒ(Y)-/SMŌ(W)-* 'to cut' (no. 12) + *NEK-/NK-* (see no. 147); cf. Lat. *mūcus* 'screatus' (see no. 120).

M''.

150) *unad-* 'to moisten': cf. Lat. *unda* 'wave'.

Base $\tilde{O}(w)$ -/ $\tilde{O}U(w)$ - 'water' + Base NED- in Skr. *nadī* 'river' (C. γ.), which, *pace* Uhlenbeck, I do not separate from Goth. *natjan* 'to moisten'.

<i>ṭ-γ-ρῶς</i> 'moist'	Skr. (Lex.) <i>ojas</i> 'aqua'	Skr. <i>oghas/āughās</i> 'flood'
<i>avdnis</i> 'flumen' ¹	<i>ūmor</i> 'water'	
<i>ūvidus</i> 'wet'	<i>ṭ-δ-ω ρ</i> 'water'	Skr. <i>a-d-bhyds</i> 'ῥόασι' ²

151) Pāli *pari-bhuñjati* 'cleanses'. See no. 146.

152) *ḥundhati* 'purifies' (cf. no. 169).

Base $\tilde{K}\tilde{O}W$ -(DH)- (cf. no. 119) 'to cut' + NEDH- (see C. γ., and cf. Celtic **snoudo* 'dripping').

153) *siñcāti* 'pours'.

Base $\tilde{S}\tilde{E}(Y)$ -/ $\tilde{S}\tilde{O}(W)$ - (no. 15) 'to cut'; meaning developed as in Eng. *sheds*, *spills* (no. 27). Cf. Lat. *sucus* 'juice', formed like *mucus* (149).

N''.

154) *prṇākti* 'mixes, fills'.

Base S)PER-(K)- 'ferire' (no. 35), akin to S)PEL-, no. 27, + NEK- 'premit' (F. β.).

155) Gāthīc Av. *minaš-* 'miscere': *n*-form in *μίγννσι*.

Base S)MĒ(Y)- (no. 12) 'to beat, mix' + NEK- (F. β.).

O''.

156) INADH- 'to kindle'.

The base is usually written AYDH-, but AY-DH- is a complex.

$\tilde{E}(Y)$ -S- / $\tilde{O}(W)$ -S- (cf. nos. 42, 45).

Skr. *ṭṣ-ṭākā* 'back-stein, terra cotta'

ār-i-dus 'burnt' (*ā* = *ṛ*)³

Lat. *ūs-tus* 'burnt'

Skr. *dyas* 'copper' (= bright)

$\tilde{E}(Y)$ -G- / $\tilde{O}(W)$ -G-

αἴγλη 'shine, glitter'

Skr. *agnis*

" *aktūs* 'gloaming'

ṭgnis 'fire'

Lith. *ugnis*

ἀκτίς 'beam'

The other component base would be NEDH- 'to bind' (A. γ.) which, to be sure, has nowhere the sense of 'kindle', but cf. *ἀντει* 'fastens, anstreckt, kindles'.

¹ Note the semantic equation Skr. *mādati* 'rejoices': Lat. *madet* 'is moist' = Skr. *avdī* 'rejoices': *avdnis* 'stream'. There is a notion of rejoicing in the modern use of *humour*.

² Note the corresponding *a/u* mutation in *μύδος* 'dampness': *madet* 'is damp'.

³ (?) *assus* from **ar-d-tus* like *prōsus* / *prōrsus*.

Was there a weak base $\widetilde{\text{IDH-}}$ 'to split', rhyming with WIDH- (see no. 36)? The Greek forms $\dot{\iota}\theta\acute{\upsilon}\varsigma$ 'straight' (but see no. 101), $\dot{\iota}\theta\acute{\omega}\nu$ $\pi\upsilon\gamma\acute{\eta}$ (: *pungit*) might belong to it. Here also *idoneus* 'aptus' (see no. 95) and (?) *idulare* 'dividere in lingua etrusca' (Macrobius, Sat. 1. 15. 17), *édhate* 'flourishes' (cf. no. 41).

P''.

157) RNÁDH- 'to flourish'. See no. 96.

Bases $\widetilde{\text{ER-}}(\text{DH-})$ 'to burst out, bloom, flourish' + NEDH- (cf. Skr. *saṁ-naddhas* "schwellend"—of a bud).

158) *vindāti* 'finds': see no. 36 and G. ζ.

Q''.

159) *bhunāji-* 'to enjoy, eat': Lat. *fungitur* 'performs' perhaps belongs here.

Bases $\text{BH}\widetilde{\text{E}}(\text{Y-})(\text{G-})$ / $\text{BH}\widetilde{\text{O}}(\text{W-})(\text{G-})$ 'to split; break, bend; eat', belonging with $\text{BH}\widetilde{\text{E}}(\text{Y-})$ 'to strike' (nos. 14, 41),

bhājati 'divides, shares'
φαγεῖν 'edere'

bhandkti 'breaks' (no. 124)
bhujdti 'bends' (nos. 146, 159)

+ NEG- 'to eat' (cf. *νόγαλα* B. β.).¹

R''.

160) *rñji-* 'to direct, stretch, attain': *n*-flexion in *ὀρέγννσι* 'reaches, stretches out, extends'.

Bases $\widetilde{\text{ER-E}}(\text{G-})$ (see no. 96) 'to strike, strike out for' + $\text{NEG}(\text{H-})$ 'to thrust' (B. β.). This group might have been put under P''; or, in view of *ὀρέγεται* 'grasps at, desires', under S''.

S''.

161) *trmpāti* 'sich sättigt'. See no. 108.

T'', a.

162) *taṁśāyati* 'shakes'.

Bases $\text{s)T}\widetilde{\text{E}}(\text{Y-})$ / $\text{ST}\widetilde{\text{O}}(\text{-W-})$ in no. 110; $\text{s)T}\widetilde{\text{E}}\text{M-}$ (in no. 87, fn.) + -s-, cf. *tēlum* 'spear', from—among various other possibilities— TEMSLOM , *temere* 'hastily' (cf. *temerat* 'violates'), *tensa* 'vehiculum', (?) *tēm-ō* 'shaft, pole' (of a wagon), (?) *tonsa* 'oar'; cf. *ton-d et* 'clips, shears'.

¹ Stokes (l. c. p. 191) refers O. H. G. *nagan* 'to gnaw' to a Celtic base *neg-* (= $\text{NEG}\text{H-}$). The Germanic cognates (?) in *kn-gn-* may be due to contamination with the base mentioned in G. ζ., and no. 63.

T''. δ.

163) *sindati* 'sedet'. Base $\text{S}\bar{\text{E}}(\text{V})\text{-D-}$ (no. 15) with "infix" nasal flexion.

T''. ζ.

164) Av. *činaθ-* 'docere', (no. 112).

I compare Skr. 2 $\sqrt{\text{ci}^1}$ 'notes, observes', $\sqrt{\text{cint}}$ 'putare', to which *či-naθ-* seems to be a sort of causative. Was the base (S)K(H) $\bar{\text{E}}(\text{V})\text{-}$ (no. 119), developing, on the lines of *puto* (no. 25) and *δείκνυμι* (no. 108)?

165) Av. *činas-* 'docere'.

This verb doubtless formed an association group with no. 164. It is probably—in spite of the shifting of the guttural—cognate with Skr. *čāsti* 'teaches', *čisyas* 'docendus'. I set up a base $\bar{\text{K}}\bar{\text{E}}(\text{V})\text{-(S)-}$ 'caedere' (see no. 119).

This base appears in Skr. *čāmsati* 'recites, praises' (from $\bar{\text{K}}\bar{\text{E}}(\text{V})\text{M-S/}$, with the development of meaning shown in T. ε. above. Moreover, some primitive ideographic form of writing by scratches would have supplied a connection from 'scribere' to 'legere', and on to 'λέγειν'. In short *carmen* (from **casimen*, cf. *Ca(s)menae*) was 'scriptum'² before it was 'lectio'.

Cognate with $\bar{\text{K}}\bar{\text{E}}(\text{V})\text{-S}$ was $\bar{\text{K}}\bar{\text{E}}\text{-N-}$ in Lat. *canit* 'sings', and $\bar{\text{K}}\bar{\text{E}}\text{-S-}$ in *censet* 'thinks'.³

T''. μ. To salve, smear, adorn.

The notions 'to salve, smear' may have come from a nominal source—derived as *δημός* in L., fn.—or from a verb, as in Germ. *streicht*, Eng. *strikes*, both of which mean, in certain connections, 'to smear, rub'. The notion 'to adorn' is illustrated by *pingere* 'sticken, to embroider, to paint'.

166) ANAJ- 'to smear with butter': *n*-form in Lat. *unguit*.

The method of reducing milk to butter is by a violent 'shaking' or 'beating', (cf. Fr. *battre* 'to churn') and the result is a 'solidification' or 'congealing'. Either sense might develop from the base $\text{E(S)}\bar{\text{N}}\bar{\text{E}}\text{-}$ studied in p. above (cf. particularly B. and F.). I derive a base ONGW- 'butter' from the base $\text{ENE}\bar{\text{G}}\text{H-}$ 'to strike, pierce.' Words meaning 'cream' and 'butter' also

¹ Ultimately = 1 $\sqrt{\text{ci}}$ 'to gather', cf. Eng. *I gather* which verges on a verb of perceiving: cf. *λέγω* 'I gather, read, talk' (so Prellwitz, s. v.).

² The sort of writing I have in mind is that described by Mason, l. c. pp. 194-195: cf. also *σήματα λυγρά, / γράψας ἐν πίνακι—θυμοφθόρα πολλά* (Z. 169).

³ On this group, see Am. Jr. Phil. 25, 178.

mean 'churn' (see Schrader, l. c., s. v. Butter); add Skr. *mēdas* 'fat' in no. 30?

167) *limphāti* 'smears': *n*-form in Lith. *limpu* 'haeret' (T. θ).
Base s) LĒ(y)- 'streichen' (no. 2):

Lat. *linit* 'smears' *li-mus* 'mud'

With *p*-determinatives:

λίπος 'fat' ἄ-λείφει 'salves'

With vowel of different color, and with meaning 'slick, shiny, bright' (see J.?):

λάμπη 'foam' λάπη 'mud' (= sticky)
λαμπρός 'bright' *limpidus* 'clear'¹

Very interesting developments of meaning (see no. 14) obtain in

Germ. *bleibt* 'ma net' (no. 12) *lebt* 'vivit' (no. 41)

168) *ph̄m̄ḡāti* 'adorns'.

Cognate with *πέικει* 'shears, scratches' and with *πικρός* 'cutting, sharp, bitter'. Original sense was 'pricks, stipples, tattoos', cf. *ποικίλος* 'spotted'. With a different determinative, *ph̄ngit* 'paints' (see T'', μ) and *ph̄ngit* 'pricks'.

Base PĒ(y)-/PŌ-(w)- 'caedere' nos. 25, 41, 51, 102.

This base is particularly instructive because of the *ā* (see h.) in *com-pāges* 'joint', Gr. *πήγνυσι* 'pegs, nails' (: Lat. pf. *pēgit* 'fastened', *pignus*—from PĒY-G—'compact', in no. 14), words that show the correlation of 'split > splice' (see L.). The other base is NEĒ- (B. β.).

169) *śumbhati* 'adorns': This is no. 152, with a different root determinative.

T''. ν. To sift.

The development of this notion from a verbal source has been seen in nos. 25 and 11 above, it is a process of 'cutting, separating'. But the special sense 'to sift' may be denominative and come from a 'sifter'—either of the perforated type, or of the net type (see Schrader, l. c., s. v. Sieb).

170) *vinākti* 'separates, sifts': no *n*-forms of clearly related meaning.

Base WĒ(y)- 'to split > splice'² (see no. 36).

¹ The lexical citations give the sense of 'pellucid, diaphanous', but the gloss *limpidat* 'oblumat' (= cleanses by scouring?) throws back curiously to the original meaning.

² Skr. *ud-ti* 'strikes, strikes out for, chases, seeks' exhibits much the same meanings as *ὀρέγεται*, no. 160.

If *vi-* is a nominal element, *vinákti* means 'per cribrum premit', *-nak-*, cognate with *ἐπαξε* 'pressit' (see F. β.), supplying the verbal element.

Cognate with *vinákti* are Lat. *vincit* 'beats' (= conquers) and *vincit* 'binds' (*wē(y)-* + *NEK-* in *nectit*); (?) *viget* 'bursts forth, grows' (see no. 41).

T." α. To leave.

If Lat. *cedit* (no. 119) 'withdraws, leaves' had reached the transitive value of 'leaves' = 'deserit' we should have a perfect illustration of the passage from 'caedere' to 'linquere'. Fr. *laisser* (= *laxare* 'to loosen') shows the possibility of development from 'cuts loose, loosens' (see no. 2); and *laxus* 'loose' belongs with *λῆγει* 'ceases, leaves off'. The correlated notion *ceases* has been already noted in *παύει* (no. 25), cf. Goth. *af-taurnan* (no. 1). The correlation of 'leaves, abandons' with 'splits, cracks, gapes' is exhibited in Skr. *jahāti* (no. 126). We may note locutions like *rumpe moras* 'cease delays', and 'breaks off' = forsakes.¹ The nominal idea would derive along the lines 'scraps, broken meats, leavings'. Schleicher gives Lith. *skalsūs* (cf. no. 11) 'refraining from, giving up, leaving' the etymological rendering "verschlagsam".

171) *rinakti* 'leaves': *n*-form in Lat. *linquit*.

Base *Lē(y)-/Lō(w)-* 'to cut' (nos. 2. 141).

λείπει 'leaves'

λήγει 'ceases'

λαγρός 'loose'

languet 'faints'

The second component is *NE-K-* 'to cut' (B. β.) which here (by analogy of its opposite *SEK^w*?) appears as *NEK^w*-, cf. *linquit* > < sequitur.²

172) *ḡināsti* 'forsakes, abandons': no *n*-forms.

Base *ḡē(y)-(s)-* 'to cut' (no. 165).

Skr. *ḡḍṣati* 'cuts'

κεστός 'pricked'

κίστη 'chest' (= 'trough', no. 2)

casa 'hut'³ (cf. 'dug out')

*castrat*⁴

castellum 'κώμη' (cf. *casa*)

¹ But the other day I heard a cabman say "the clouds break off" (= cease).

² This statement tacitly assumes that *Lē(y)-* *LI-NEK^w*- and *Lē(y)-K^w*- were all in contemporary existence.

³ With dialectic *-s-*? Sacred word in the phrase 'casa Romuli'; or is *s* retained by association with *castra*, *cas-tellum*?

⁴ Which might come from *s)K(H)ē(y)-D-* (no. 119), cf. *cassis* 'cudo' (no. 119), *casses* 'δόλος' (no. 12).

The ǝ(w)-grade, without *s*-, in *cōs* 'whetstone', *cautes* 'scaur, schneide' (no. 2), *κῶνος* 'cone', *cūneus* 'wedge'; the ē(y)-grade, without *s*, in Av. *saeniš* 'point', Skr. *ḡāṇas* 'cos'.

The component base -NES- in B. ε.

IV. The Sanskrit 8th or *u*-class verbs.

K'''.
 173) *hanóti* 'schlägt'.

Base G^wHEN-/G^wHN̄-, derived from GHẼ(y)- (no. 126).
 174) *kṣanóti* 'injures'.

Base KṛEN-/KṛN̄- in *κτενεί*, *κτανεί* 'necabit', ultimately derived from KṛĒ (Y)-, attested in grade forms by *κτῆμα* 'possession', *κτάεται* 'gets possession' (meaning as in P.); by *κτίλος* 'tame', i. e. 'broken, tamed by beating' (cf. Homeric *κτίλος* 'ram' = 'striker, aries' and *κτίλα* ὠά 'hatched—i. e. broken—eggs'); and by *κτίννυμι* (? for **κτι-σνυμι*, see no. 2) 'κτείνω'. It is indeterminable whether *κτείνω* has an original diphthong or comes from **κτενυω*. There is no good reason, either, if the long diphthong be admitted, for separating *kṣanóti* from *kṣināti* 'destroys' (no. 10), save to provide a Sanskrit cognate for *φθίνει* (see 175).

175) **gṛhanu-* 'minuere' (no. 12); see Keller l. c., p. 203.

Gr. *φθόνος* 'envy, grudge' is a cognate.

The semantic relations of *φθόνος*, which we may define by 'nocentia', specialized as 'invidia', and of *φθορά* 'nec, perniciēs' render probable a structure symbolized by writing *φθό-νο-ς* *φθο-ρ-ά*. I would, therefore, set up a base, G^wḡHẼ(y)- 'to cut small, hurt, seek to hurt' attested by *φθί-ναι* 'consumitur', *φθίσει* 'consumet', *φθεί-ρει* (if not from **φθερ-γαι*, cf. no. 174) 'consumit'.

L'''.
 176) *tanóti* 'stretches'; cf. *tenu-is* 'thin', *στενός* 'narrow', present-stem derivatives.

It is generally assumed that cognates like *τένων* 'sinew' (15), Skr. *tántus* 'thread, string', *tantram* 'loom, thread, warp' derive from the sense of 'stretching'. But the converse may be true, cf. Goth. *spinnan* 'nere', Lith. *pinti* 'plectere': O. B. *peti* 'spannen' (?). I posit a base S)TE-N- 'spinnen, spannen', derived from S)TẼ(y)- in Latin 'sub-tī-lis' 'fine spun', *sub-tē-men* 'yarn, thread' (if not from **texs-men*), *tē-la* 'warp' (if not from **texs-lā*). In view of Lat. *stamen*—currently derived from *stā-* 'to stand upright'—*στή-μων* 'warp, thread' is not a certain cognate; but *ται-νία* 'band, fillet' [from S)TĒI-] really makes for a base

s)TĒ(Y)- 'sticken—to sew, plait, bind; spin, stretch' (cf. *προσῆμι* 'in front of' with *πρῶτινος* 'forward'. For s)TĒ(Y)- 'stecken', with various root determinatives, the following evidence may be adduced (see also no. 110, and the references there):

Lat. *tinea* 'moth'¹

στό-νυξ 'point, claw'²

στειλειών 'axe-handle'

στέλεχος 'caudex' (119)

στώ-μιξ· δοκις (no. 118) ξυλίνη

Στή-ν-ια 'April-fooling'

(?) Skr. *tālakas* 'poisonous insect'

τένθει/τένθει 'eats' (Q.)

Lat. *stiv-a* 'plough-handle'

Skr. *tiv-rds*³ 'sharp, violent'

σθή-ριγξ 'furca'

(?) στό-β-ος 'abuse'

In no. 160 *ὀρέγει* has been defined by ('strikes'), strikes out for, reaches out (for)' [i. e. stretches], and this definition is applicable to cognates of *tanóti*. To be sure, the notion of 'stretching' is more generalized in *tanóti* than in *ὀρέγει*, but so in the German trades is *reckt* 'stretches' much more generalized than its cognate *ὀρέγει*. For the sense of 'strikes' we may also plead *tenet* 'holds, obtains', with meaning as explained in P. Further, Skr. *tanús* may be etymologically defined by 'corpus' (see no. 11).

M.^{'''}

177) *dhānutar-* 'flowing, running'.

The base DHEN- is derived from DHŌ(W)- in *dhāvati* 'flows' (no. 54).

P.^{'''}

178) *vanóti* 'wins'.

Base WEN- extended from WĒ(Y)- 'caedere' (nos. 36, 88).⁴

179) *sanóti* 'wins'.

The base SEN-/SN̥- derives from SĒ(Y)- 'caedere' in no. 15.

S.^{'''}

180) *kanu-* 'to long for'.

For this base Keller (l. c.) cites Avest. *činvat* 'cupiens',—cognate with Skr. *cdna-*,—*cinman* 'love'. The base was K^wEN-, extended from K^wĒ(Y)- 'cupere', found, with an *s*-extension, in Lat. *quae-r-it* 'cupit' (from K^wəv-), in *cura* (archaic *coira*, cf. Paelig. *coisatens* 'curaverunt',—from a base K^wOY-S-) 'care'; *τίει* 'cherishes, honors', *τιμή* 'honor' look like cognates:—*τίνει*

¹ Cf. *tineae omnia caedunt*, Lucilius.

² Cf. *δνυξ*.

³ In *stiv-a*, *tiv-rds* I see the gradation of Skr. *niv-is*, in f. above.

⁴ Meringer, l. c., p. 182, defines WEN- by (1) *ackert*, whence (2) 'verletzt, schlägt, siegt'. I would but invert his temporal order.

'exacts a fine' may have developed on the lines of the locution 'aestimat litem', while $\tau\iota\mu\acute{\eta}$ is well defined by aestimatio (1) 'honor, esteem', (2) 'assessment of a fine'. Also add

Lat. *cōmis* 'loving, courteous' Skr. *kāmas* 'love'

from a base $\kappa^w\bar{o}(y)$ -

T.'" ζ.

181) *manóti* 'thinks'.

See no. 62.

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